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S E R M O N

Preach'd MAY the 5th, 1763,

Day of public THANKSGIVING for the

P E A C E,

TO A

Congregation of Protestant Dissenters,

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The Chapel in *St. Saviour-Gate*, YORK.

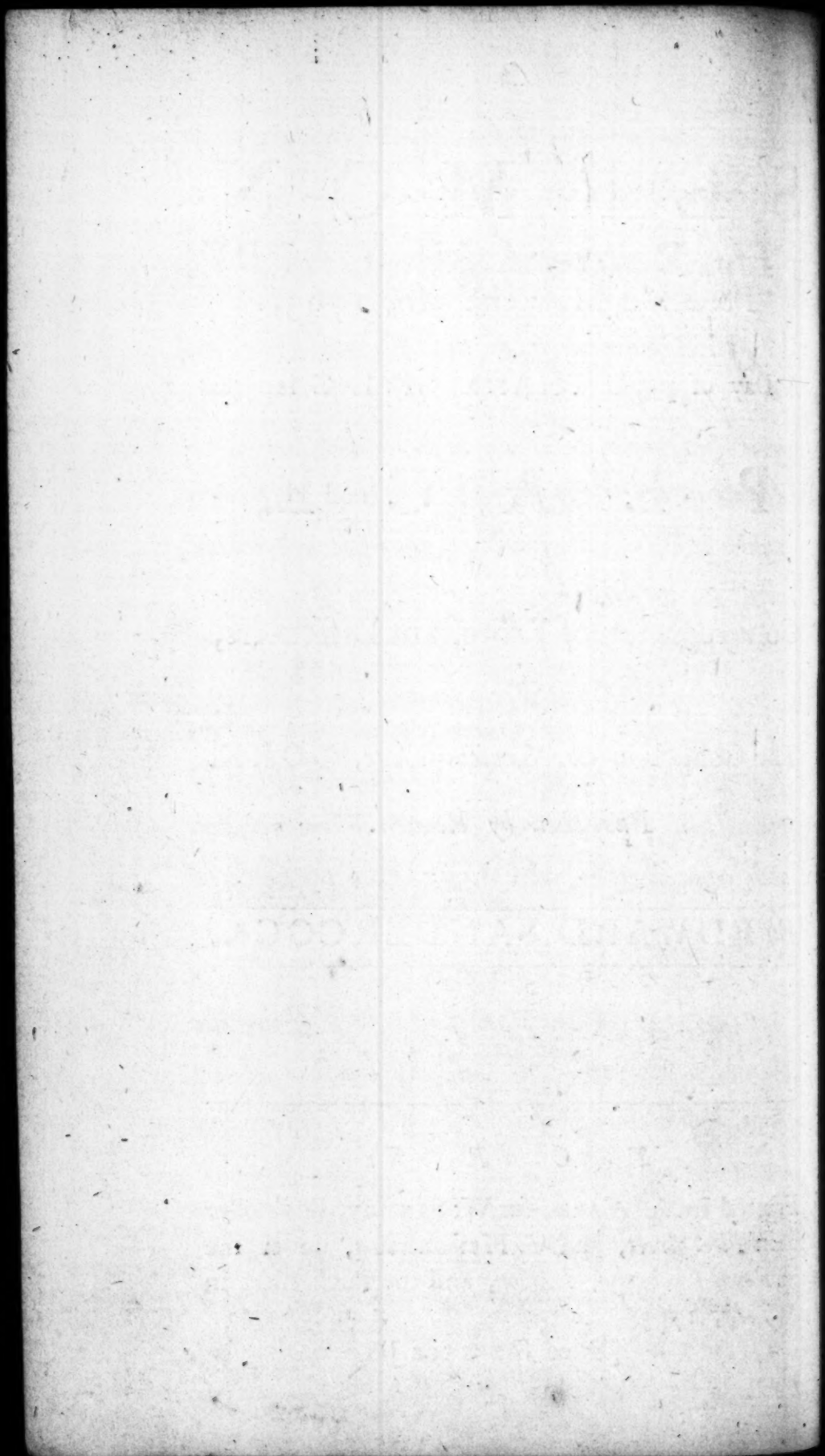
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By EDWARD SANDERCOCK.

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T O

The Reverend Mr. CAPPE,

*A*T Your request, my dear Friend! this Sermon was preach'd. From deference to your judgment, as well as in compliance with the request of several of the Auditors, it is now made public. My own inclinations would not have led me to this. I gave them up to Yours, and Theirs.

You thought, and made me hope, that the publication, in our present circumstances, might be of public use. May the event be correspondent with your apprehension, and my sincere disposition and desire!

I can only answer for the goodness of my intention. For the rest—I must leave it to the calm, impartial, consideration of the reader, and confide in his candor.

The common and customary modes of dedication suit not Your disposition, nor mine. And
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yet were I to speak what I really think concerning the Genius, with which nature has befriended You; the Knowledge and Learning, with which observation, reflection, and much studious application, have furnish'd you; and (which is of vastly more value and esteem) the goodness of Your heart, and the rectitude of Your life and manners: I should bring myself under no suspicion of flattery, except from such perhaps, to whom you are unknown; or, however, not so well known; as to

Your affectionate Brother

And humble Servant,

Edward Sandercock.

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S E R M O N, &c.

P S A L M xlv. 8, 9.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

WHAT country, what people, hath Providence favour'd and distinguish'd like to our own? Where do we find so happy a form of government? Where so good a Prince at the head of it?

Are we, or can we be, insensible of our national privileges and blessings? If such a supposition might be made, go, visit other nations; and when you have taken a view of them, declare where you have found superior privileges, or equal: where, upon this account, you would rather chuse your settlement, than in your own.

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Let me advise you likewise to look back a little into the annals of English history, and to compare the state of the nation, as it is at present, with what it has been in certain times past; under the auspicious Government of *this* Royal Family, and the successive reigns of *another*, which I will not mention, because there is no occasion. How would the hearts of our fathers have rejoiced, how would their lips have resounded the high praises of God; had the times, in which they lived, been friendly and happy as our own: had they been blessed with the liberty, which we, their children, enjoy; had they experienced so mild and impartial a government; seen the kingdom in so flourishing, so glorious a state; commerce, that source of riches, so protected, encourag'd, and extended; land so improved by agriculture; property so secure, and sacred; religion, freedom, law, patroniz'd by the King upon the throne: seen an expensive war, (I will not say, expensive beyond measure, but vastly beyond the measure of former wars) bloody beyond most others, of no longer continuance; in which we triumph'd gloriously, in consequence of God's blessing upon our arms and our cause, and spread our victories and our conquests into the four quarters of the earth: how, I say, would their hearts have swelled with joy and gratitude to have seen such a war concluded,

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with a safe, honourable, advantageous peace? I speak not of the peace in this language of approbation from my own judgment alone; (for that could obtain little regard) but I speak, in this instance, the language of King, of Lords, of the Commons, assembled in parliament: with some exception however to a small number of worthy and honourable Gentlemen, whose sentiments divided them from their brethren.

To thank and praise God for all his mercies conferr'd upon us, unworthy as we are; and particularly for our signal successes in the late war, and the re-establishment of peace: we are assembled together at this time, and in this place, in due obedience to royal authority.

The war, in which we engaged, with a subtle, powerful, ambitious, restless enemy, was not from choice, but necessity. It begun, and continued with France alone, till towards the conclusion of it. Then, upon mature deliberation, it was judged reasonable and needful to proclaim war against Spain.

The French had presumed to make some claims, and assert some rights in North-America, that were not to be admitted, and could not be justified. They began to enlarge their settle-

settlements in that part of the world after such manner, as must have been very inconvenient to some of our own, and proved dangerous to our Colonies. To protect them in their designs and usurpations, forts were erected; which, if they had been carried on, and multiplied, as was intended (in conjunction with their wild and savage allies, whom fear or hope, with the help of political and priestly craft, had already in some degree, and would afterward in a greater, have united to them) how grievous, how hazardous, would have been the condition of our Colonies; which at that time were not so tenderly concerned for one another's safety and prosperity, as the common interest required, and public spirit would have recommended? The view of the enemy was not, as they would have had it supposed, their own defence; but such a reduction of our power, as might at length have emboldened them to attempt, and enabled them to effectuate, our expulsion.

What, in these circumstances, was to be done? Were we to sit still, as a tame and timid people; unwilling, or afraid, to vindicate their own rights, and pursue their own interests? Or, as an insensible people, who did not understand them? We followed the right measure. Proper representations of the matter were made

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to the aggressor. We complained, we reasoned upon the case, we remonstrated from time to time, with no small patience. And thus other nations might perceive, that we were not a people, *who delight in war* *. From the injurious, insidious, enemy we received soft words, smooth answers, fine promises; all intended to deceive. Of what was promised, nothing was performed. We bore long, if too long, forgive the error; for it was on the right side. Better it is, no doubt, to be too slow, than hasty, in unsheathing the destroying sword of war. If it can be done, consistently with safety and justice, spare the effusion of human blood. But we could bear no longer, it was not fit that we should. For we were convinced of the falshood and perfidy of the enemy. Hostilities and war became unavoidable.

Tho' a war be righteous and necessary in its reasons, the successes of it are not to be expected merely from human counsel, courage, and power. God, the Maker and Governor of the world, hath not put victory out of his own hands, and committed it to *an arm of flesh* †.—He sits upon his throne, the sovereign Lord of all nature, and all events are under his direction. If his Providence befriends us, we prosper.

* Psalm lxxviii, 30. † 2 Chron, xxxii. 8.

prosper. If it frowns, *the host may go forth to battle**, strong and mighty, with wise counsel and conduct, with fearless and ardent resolution; but it shall return disappointed, and in confusion.

When we entered into war, we had nothing in particular to hope for from the religious and virtuous character of the nation. We were not so good a people beyond others, as that, from any distinction and excellency of this kind, we might with chearfulness, and a well-grounded, tho' humble confidence, trust in God to go forth with our armies and our fleets, and to render us victorious over our enemies.

Repentance and prayer were the most rational and probable methods of drawing the divine blessing down upon us. Seasons therefore of national and solemn humiliation were appointed; seasons of sincere and fervent devotion: when, while we confessed our sins before God in his sanctuary, we profess'd to take shame to ourselves, and to feel *that godly sorrow, which worketh repentance unto life*†.—We offered up our earnest supplications to him, that he would pardon our guilt, that he would reconcile us to himself, that

* Deut. xxiii. 9.

† 2 Cor. vii. 10.

that he would graciously be reconciled to us; that he would plead our cause, that he would grant to our operations in war every where, both by sea and land, such success, as might be humbling to our enemies, and in his good time productive of a safe, equitable, and honourable peace. How much better our days of fasting, humiliation, and prayer, left us than they found us, I cannot pretend to say: God knows. This we all know, to our great comfort and benefit, that Providence has in a most sensible and wonderful manner appeared on our side, and blessed our forces and arms. Our Generals, our Admirals, subordinate officers, private men, on both elements of sea and land, have acted with so brave, so bold, so truly British a spirit; with so happy and extraordinary union; with so much of wisdom in conduct, as well as fortitude and resolution in battles, in sieges, in all attacks, that our commendation cannot exceed their merit. Fame will sound her trumpet, and proclaim their heroic deeds far and wide. Faithful history will record them.

Our enemies, sensible of our superiority, whensoever or wheresoever we contended, having seen, that on the number of their armies by land was no dependence; that their *many* had more than once fled from our *few*; that
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their navy was so weakened and dwindled, as not to be capable of hurting or alarming us; that the strongest places were not so strong, as to be able to withstand our assaults; that difficulties and dangers could not deter, or restrain us; having their pride humbled, their confidence repressed, by the losses which they had experienced, and having no hope left of retrieving them, were desirous, solicitous, to treat concerning terms of peace.

We did not begin, and we wanted not to proceed in, war for war's sake. Preliminaries were agreed, and were ratified. A definitive treaty of peace soon followed. For this peace have we this day been making our thankful acknowledgments to the God of peace. From *this*, as far as I am capable of judging, are we secure, as to any dangers, with regard to that, which gave rise to the war. In North-America, what have we to fear for the future? The PEACE leaves us in the possession of several new-acquired territories: it gives us an increase of power, that cannot but be beneficial to the nation. Commerce will receive no inconsiderable advantage from it.

If there be a God, (and nature with ten thousand tongues proclaims the God of nature) there must be a Providence. I could almost

as soon suppose, that there is no God; as suppose him to *exist*, and not to *act*; or not to act agreeably to the perfections of his nature. If there be a Providence, which has for its chief objects the glory of God, and the general good; we cannot but thus judge: that about events most important, it must be particularly conversant. Consider then, what war and peace are, how very different in their circumstances and consequences; and you will certainly reckon these to be events of such a character.

What I have been observing I chose to say, rather before I spoke to the text, than afterward; that we might more cordially join, or be more thoroughly satisfied in having joined, in the thanksgiving of the day; and might hear what is yet to be offered, with attention and impartiality.

The Psalm seems to have been composed in a time of peace, after a time of war; in which war God had made bare his arm in favour of his people: *Come, behold the works of the Lord, what desolation he hath made in the earth.*—How senseless is it, not to observe his *hand*; how thankless, not to acknowledge his *gracious* hand? And yet, these things—how common? The Psalmist blesses God, and calls up-

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on the people to do it, for the great advantages obtained in war, and the restoration of peace; that caused the calamities of war to cease between the people of God and their enemies:—*He maketh war to cease unto the end of the earth—He breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire—*“ These dreadful and destructive instruments of war, He devotes to destruction.”

From the text we may remark :

I. That a state of war is attended with many and heavy inconveniences and evils : *desolation* is its companion.

To what a variety, and often to what severity, of hardships and sufferings, are they exposed; who are to fight our battles for us, while we are at ease and in quiet? The soldier and the sailor will satisfy you quickly, if you want information. In land and sea-services, what numbers of men does war sweep away? The lives, that are sacrificed in their country's cause, are not easily recounted: their country's—No! but frequently victims to the passions of princes, who, instead of being what God ordained them to be, the guardians and fathers of their people, have been tyrants over them;

them; have been their murderers—by thousands, by ten thousands, by hundreds of thousands, in unlawful wars. When a man of real christianity, or common humanity, reads and thinks of this, his heart bleeds within him.

What slaughter does a battle make at land, and an engagement at sea; with all the fire, and fury, and thunder of war? A field of battle is a field of blood. See the dead bodies, how thick they are strewed!—bodies, that a little while ago were actuated by brave and gallant spirits. What heaps and mountains of slain! What mangled limbs!—What groans!—What shrieks! are heard, of the wounded and the dying!—They pierce at the same time the ear and the heart. The scene is no less dreadful at sea, when the cannon roars from squadron to squadron, and speeds from ship to ship the messengers of death and destruction.

What alarms, what terrors, what dangers, (fathers, sons, snatch'd oftentimes from the quiet of their own houses and employments, and forced into war; perhaps to fight against their own country: wives, daughters, exposed to the lust and violence of a lawless, irresistible soldiery, flush'd with success and victory) what plunder of other men's property; and the proprietors, it may be, left even with-

out the necessities of life, for supplying an army of enemies !—These are calamities that shock our minds when we see them not, when we have them only by the hearing of the ear. But there are other, and fore evils incident to a country that is the seat of war.

An army of friends, when it comes into the country of friends, too frequently practises certain manners of an enemy. The voice of complaint is not always heard, and regarded. When fine towns, and stately cities, where persons liv'd in peace and plenty; in which trade, industry, ingenuity, flourish'd: When these are besieged, are bombarded; can you think of the inhabitants, and have no feeling of the calamity of their circumstances? Nobles, Princes in palaces, as well as others in meaner dwellings, lie down to rest at night; but before the morning dawns, may possibly be buried in the ruins of their own houses. If the enemy prevails against all the efforts and fortitude of defence, who can be insensible of the misery and horror of the people?

When a trading nation is constrain'd to war, a nation that subsists upon its manufactures, and is enriched by its commerce; that war, tho' necessary, will be a necessary evil: and the evil will be felt in proportion to the interruption

ruption which trade and commerce sustain; and the disadvantages, the difficulties, under which, upon some accounts, manufactures are laid. I will not enter into particulars.

Again: War is impoverishing. Whence are the supplies for it to be derived? The public credit, which enables a government to borrow large sums of money upon terms of certain, or probable advantage to the lender, is one principal means. But how is interest to be paid upon the money borrowed, and the debt hereby contracted? Funds must be created for this purpose. If no new taxes are laid, old ones must be increas'd. And the common method is, because it is the surest method, to lay them upon the real conveniences or necessities of life. Its pleasures and its follies meet with a more gentle and sparing hand. The augmentation of the national debt adds to the national burden. What is the burden at this time? I believe not less than a hundred and twenty millions. The very sound of this will draw the attention of every sensible and considerate man, who has the security and prosperity of his country at his heart. There is a pity due to the poor, there is a regard to be paid to posterity. No other, or greater burden should be devolv'd upon

upon it, than is necessary to the present safety and prosperity of the public.

Farther : Will past successes in war secure them for time to come? We cannot assure ourselves that, if peace had not taken place; this year should have been as auspicious and glorious to our army and navy, as some past years have been : Storms might arise, and our fleets be scattered, flames might even consume them. And if the will of God were so, these things would have happened.

But you may say in answer : “ We are to “ act upon probabilities, and not upon possibilities in opposition to them : ” — And I will say the same, PROVIDED ALWAYS, that you cannot conclude war upon reasonable terms of peace. If you can, then even the uncertainties, as well as inconveniences and calamities of it, furnish a very strong argument against its continuance.

II. As war is attended with so many difficulties, dangers, distresses, and desolations, I will build upon the text this doctrine : That it never ought to be undertaken, or prolong'd, but upon clear, sufficient, urgent reasons.

In general, I suppose, the doctrine will not be disputed. But when we come to the particular application of it, we may perhaps not agree in opinion. Thus it is among ourselves at present. The manner, in which war is concluded; or the conditions, on which peace is restor'd and establish'd; divide many, one from another, in the judgments they form. One thing I beg leave to suggest upon this occasion, viz. That a division from the judgment of a King, of his Counsellors, of the two Houses of Parliament, of several of the principal cities and corporations in the kingdom, if maintain'd with intemperate heat and indecent language, can never be vindicated. It only tends to mischief. Truth and reason need not, and cannot be promoted by, virulence and rudeness of expression. True it is; that every one must judge for himself. Let him do so! But every one is not alike qualified to judge. And the more any one gives himself up to pride and conceit, he is in proportion less capable of conviction.

Liberty I have in the utmost veneration, I hold it as sacred: And if I saw it endanger'd, I would, according to my capacity, be as forward to plead its cause, whether in things religious or civil, as the sincerest friend, or the warmest advocate it hath. But when jealous-
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fies are raised, and with much art and diligence diffused, without reason, or beyond reason; when persons grow wanton with the liberty which they enjoy; when it is manifestly abused; its friends cannot look on, and feel no dissatisfaction and uneasiness.

Britons! ye are a happy people, if ye know your happiness. Be sensible of it, and be ye thankful.

His late Majesty (all honour be paid to his memory!) did not, as I have taken notice of before, discover a disposition to plunge the nation in war, if it might have been avoided. His present Majesty, after the worthy example of his Grandfather, took not the first occasion, that offer'd, of commencing a war against Spain; whose amazing losses, in a few months, will, I hope, be an useful lesson of political instruction to her. A professed neutrality should never be accompanied with apparent partiality.

III. In connexion with what has been said, tho' it may possibly seem somewhat of a digression from the text; I will briefly enquire: What may be receiv'd and esteem'd as prudent, just, honourable, terms of peace?

I will speak what I think, but not with confidence, as if I were a judge to determine such matters, or had ability to judge like to many others. I shall only hint some general principles.

If the aggressor is brought to relinquish all claims to that, which belongs not to him, (tho' a pretence of this sort had been made) and which had been actually seiz'd, or endanger'd by him; which claim, and attempts by force to make it good, gave rise to the war.—If he is disposed to do what by them, who, according to our constitution, are to determine upon what terms peace shall be renewed, is deem'd to be a proper satisfaction; if he renounces to you those possessions of *his own*, which, for all time to come, will secure and strengthen *yours*:—If wherever your arms have made conquests in war, you retain in peace what will add to your territory, augment your power, and benefit your commerce:—If he consents to destroy fortifications and a harbour, the inconveniences of which we have often experienced, and should again experience, whenever we were at war with him:—If he restore to you what he had taken from you, and was (not many years ago) thought to be of great importance to this nation:—If he engages himself to the observance

of good faith and friendship for time to come (a circumstance, that will justify before God and the world a war against him, whenever this obligation is violated by injurious, notorious, facts :)—I humbly apprehend, that a rejection of such terms, and the protraction of war (all things duly weighed) could not be adviseable, if it were defensible.

It may be said, many have said, that we ought by the peace (for which we have given thanks this day) to have retained some things, which we have resigned. Others are of different sentiments, and they tell us ; that when we had it in our power to conclude the war with so much honour, and to make peace with safety, and so much advantage ; our counsels, and our conduct, would have been imprudent and censureable, if we had preferr'd a perseverance in war. Whensoever peace was made, by whomsoever, and upon what terms soever ; it was easy to foresee, that such diversity of opinion, such approbation and censure, would take place. For party principles, personal attachments, prejudices, private interests and passions, unequal capacities for judging aright ; opportunities of information, which some have, and others have not : these, all these, would concur as causes of one, and the same, effect.

You,

You, and I, know not that greater advantages were to be had from the enemy by treaty—or that they were not proposed, and absolutely refused.

Then, you may reply: “ We ought to have “ prosecuted the war, and forced him.” Before you quarrel with the three estates of the Realm, and condemn the King’s Majesty, with which the authority is in this case connected ; let me desire you to give your attention to a few things, which I have to offer to your consideration.

Look into the state of the countries pertaining to your friends and allies. What ravages and ruine ! Their miseries were great. Compassion is the character of a christian. Shall it find no place in the breast of a politician and a statesman ? You should think coolly and closely of the state of our national debt, according to the representation made of it in a preceding part of this discourse. Are you ignorant with what caution and tenderness public credit requires to be treated ? It will not bear to be handled rudely, or too freely. We wanted recruits for our regular forces in great number. Whence were these to be had ? The depopulation, the decrease

crease of hands already, every one knows, and many felt. The consequence of that is, an increase of the price of labour. When labour grows dearer, what is produced by it must be dearer too, and in proportion. In times of war, who can want to be told, that trade and commerce are oppress'd with disadvantages, from which peace sets them free?

Once more: We were embark'd with Portugal in alliance, and in interest. We took part with it for its preservation, when attack'd by a neighbouring power, with which we were at war; and attack'd as our ally. With the aid of British forces it *was* defended the last year. Are we certain, that we *could have* defended it this year? I think it most probable that we *could not*. And if we *had not*, if Spain, with the help of France, had overrun Portugal; after having this year spent twenty millions of money or more, and lost twenty thousand men: I am doubtful, whether we could *then* have had so good a peace, as we *have now*. Providence furnish'd us with a proper opportunity, and wisdom directed us to lay hold on it.

In what I have been offering to your consideration under this head, my design was: to calm, to unite, to recommend contentment,
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and excite to gratitude. Sure! in this, I have acted in the character of a minister of Christ, and of the gospel of peace: of Christ, who was all love and obedience; who refused not what was due to Cæsar, and who says: *Blessed are the peace-makers, for they shall be called the children of God.* *

IV. As in war, in the beginning, progress, prosperous or adverse events of it; Providence is concern'd: so in the preservation, or restoration, of peace: *Come, see, what desolations HE hath made in the earth.—HE maketh war to cease.—HE breaketh the bow, and cutteth the spear in sunder—HE burneth the chariot in the fire.*

So says the text. And this is according to the analogy of scripture-doctrine: *I form the light, and create darkness, I make peace, and create evil; I the Lord do all those things* ||.—*HE maketh peace in thy borders, as well as fillest thee with the finest of the wheat.—HE blesses his people with peace.* §

God made the world, and all things that are therein. Who governs it? Or: is there no government? Does Providence reign over all? Or: are all things the effects of unmeaning

* Matt. v. 9.

|| Isaj. lv. 7.

§ Psalm cxlvii. 14.

ing chance, or unalterable necessity? What are the laws of nature, as they are commonly call'd? They are the laws of God, by him establish'd, and by him upheld. For the good of the whole he interposes when—where—in what manner—and in what degree—seemeth good in his sight. The thought of his government is composing and comfortable: “Thy Providence, O God! is thy people’s tranquillity and safety.—*Thou reignest, and they rejoice.*” *

It is a common error, it is worse, for it is an act of impiety; to ascribe too much to secondary and instrumental causes. When war becomes necessary, the hand of God is in it. When peace returns, with smiles in her countenance, the hand of God, tho’ unseen, is in that likewise. The most inconsiderable events are within the sphere of divine Providence. This is according to Christ’s gospel. And it is according to principles of sober and impartial reason.

The christian religion discovers a singular regard and love to peace, to concord, and unity. But the greatest disturbers of peace in Christendom have been Princes, who wore the title of, *Most Christian*. Had they been bless’d with the spirit, as they were distinguish’d

guish'd by the name; it would have prevented wars, that have shed torrents of blood.

The religion of Christ prescribes also the best methods of preserving peace, that is, justice, moderation, charity, contentment, meekness, humility: graces, that will be a guard over it, among private persons, in families, in larger societies, in nations, among Princes, and people. Every good man cannot but wish from his heart to be a witness of the genuine and general influence of these virtues. Does he wish, and hope, in vain? A time *will* come (hasten it, O God!) when the gospel of the Blessed Jesus shall be seen in its native form of beauty, and in its proper efficacy: *When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them.—When there shall be none to oppress or to destroy, in all God's holy mountain*.—When they shall beat their swords into plow-shares, and their spears into pruning-hooks: when nation shall not lift up sword against nation, nor learn war any more §.—In the*

Vth and last place: Let us not cease to acknowledge, and adore, the goodness of God, who has bless'd us with such wonderful success

* Isai. xi. 6, 9.

§ Micah iv. 3.

cess in war, and for restoring to us the great blessing of peace.

Praise ye the Lord, *who is worthy to be praised.—His right hand hath done valiantly**. Praise him with your lips, praise him from your hearts †. The former without the latter is the *sacrifice of fools*, and hypocrites, at all seasons ||. What is the best proof of a grateful heart? An holy, and virtuous life: *Being delivered from the hands of our enemies, let us serve him in righteousness, and holiness, before him all our days.* §

Peace and plenty are very apt to lead to luxury, and to excite an unbounded love of pleasure. We know it from experience, The ESTIMATE ‡, taken and publish'd, some few years ago, of *our principles and manners*, might perhaps in some instances be thought chargeable with aggravations, and censureable for too much severity. But, upon the whole, it was agreeable to truth and fact. When the war first broke out, did we perceive all that martial spirit, that patience of hardship, that ready and chearful disposition to difficult services, that exact order and discipline, that activity and vigour; which were not only observable, but particularly remarkable afterward?

* Psalm xviii. 3. † Psalm cxviii. 5. || Eccles. v. 1. § Luke i. 74.
‡ By the Rev. Dr. Brown.

ward? A little practice recover'd us to ourselves. Britons display'd the true British spirit. We fought, we conquer'd, we renew'd our battles, and renew'd our victories. We assaulted our enemies in their strong holds, we drove them out before us, we laid hold of their possessions; in a word: we even exceeded ourselves in heroic deeds by sea and by land. And, as became brave men, (whose hearts are open to impressions of pity and kindness) while we were every where succeeding, and gaining victory; we forgot not to shew, as occasion call'd for it, our humanity.

When we reflect how many excellent officers, of the noblest courage, of distinguish'd skill and conduct in their profession; what vast multitudes of intrepid soldiers and sailors; have fallen victims to war, fighting under our banners.—How many parents mourn over sons, that are slain;—how many widows, children, and orphans weep for dead husbands and fathers: we can hardly forbear to mingle a tear with theirs. “Ah! Wolfe!—short
 “was thy warfare, but glorious. Thy coun-
 “try lamented thy fall. What were the feel-
 “ings, and the sorrows, of a tender mother!
 “Her tears were tears of blood.”

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Now peace returns, let us not return to our follies and our vices. If tares spring up, and infest the ground, let it be our care, as far and as fast as we can, to root them up. What! tho' we have conquer'd our enemies abroad, can we expect to be a prosperous people; *that happy people, whose God is the Lord**: if we conquer not our vices, those dangerous enemies at home? *Righteousness exalteth a nation.*—It is a defence and dignity: *Sin is the reproach of any people*; §—for it discovers insensibility, ingratitude, perverseness, baseness. And what is thus *reproachful*, is no less dangerous. Ruine will follow it from the justice and judgments of God, tho' he be slow to wrath; if repentance do not prevent it.

Cultivate the arts of peace, all liberal and useful arts and sciences; be diligent in your proper professions and employments, resolve to reap, and to gather (as far as possible) the natural fruits of peace. Beware of an infidel, and sceptical, turn of mind. Reverence the principles of religion, and decline not from its practice. Religion is the perfection of wisdom. *And he, who offendeth against it, wrongeth his own soul*—If any man hate Her, he is

* Psalm cxliv. 15. § Prov. xiv. 34. || Prov. viii. 36.

in love with death.—Fear God*—that is the primary and principal part of our duty:—*Honour the King†*—for he is God's minister, and your Sovereign. Government is God's ordinance. And subjection to it is a matter of conscience. The good of the governed, is what Princes and Governors ought always to have in view: *They are the ministers of God for good §*—to the people. But how do's power infatuate, and deprave? Majesty is often the support of tyranny. Instead of law, is arbitrary will. The people are oppressed, by them, who ought to protect them. Instead of being raised to greater advantages by government, they are in some degree ruined by it. How few Princes behave as wise and kind fathers, over a family? But this is their duty. And this will add to their dignity, much more than robes of royalty; than the splendors of a Court, than attendants without number, and guards, and sceptres, and crowns. And what the obligations of subjects are, where their Princes are not fathers and friends to them, but oppressors and enemies; is of too nice and difficult a nature, to be discussed and determined in a few words, if this were a proper place for it. In our own case, is no difficulty. It is our great felicity, that we live under the mild

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* Prov. viii. 36.

† 1 Pet. ii. 17.

§ Rom. xiii. 4.

and good government of a Prince, who has as warm a concern for his people's prosperity, as for the support of his own authority. His own honour he desires to build upon his people's happiness; and we are assured, that his endeavours will not be wanting to effect it: "Gracious Sovereign! May every subject strive to promote the tranquillity and glory of thy reign! Long mayest thou fill and adorn the throne of these Realms!"

My brethren! *Fear the Lord: fear likewise the King*—and obey him. Conscience exacts it from you: *Meddle not with them who are given to change**.—*Follow the things that make for peace*†.—And, as you wish your country's welfare (which is essential to the character of patriots; your character, I trust!) decline, detest every thing, that is likely to disturb and embroil: *Pray for the King, and all in authority; that under them we may lead a quiet and peaceable life in all godliness and honesty*‡—So says St. Paul: *Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme: or unto governors, as unto them who are sent by him for the punishment of evil doers, and the praise of them that do well*||

So

* Prov. xxiv. 21. † Rom. xiv. 19. ‡ 1 Tim. ii. 2. || 1 Pet. ii. 13, 14.

So says St. Peter. Is a disposition of mind, prone to discontent, to complaint, and apt to grow turbulent, if the measures of government are not exactly suited to our opinions, passions, and interests, consistent with these apostolical precepts? *Judge ye.* —*

Princes are not infallible, with all the wisdom of counsel, in the judgments they form of persons and things. Is a private subject less liable to error? Does he think, that there is not a decorum to be observed, when he speaks, or when he writes, concerning the policy, and the conduct of government? Is there no obligation from his state of subjection? If these things are denied, I will confess to you, that I do not understand christianity. And at the same time I am very sure, that order cannot be maintained in civil society; and that we are in danger of confusion and anarchy.

A good and patriot-king will act with proper advice, in all things relating to the good of his country. Who are fittest to be employed as his counsellors, He must judge. God of all wisdom! direct him always to able and faithful men! Then, whether Peers, or Commoners; South or North-Britons; will be of little consideration.

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* Acts iv. 19.

They who love, and honour their king; who are, who always have been, zealous for the house of Hanover, and the welfare of their country; the sincere, the steady, the consistent friends of liberty; will wish, and rejoice, to see *them* in places of greatest trust and power; whose loyalty has ever been unquestioned, in whom it is a family—as well as personal-virtue: whose abilities have been tried and approved; on whose honour, integrity, public spirit, and love of liberty, they can depend with security.

But, let it not be supposed, that persons educated in different principles, and who for some years retained them, and acted agreeably to them, may not afterward perceive themselves to be mistaken. It is an absurd supposition. Facts are a confutation of it. And must they always be treated, as if they were incapable of perceiving their errors; as if no man's wrong principles could be rectified? An unreasonable enemy may, in time, become a sincere friend.

Many of us have heard of the doctrines of non-resistance, and passive obedience; of hereditary, and indefeazible right; with what zeal they were once espoused, and pursued, in this nation.

nation. How few are there now, who have these doctrines in any veneration, who do not condemn them? Bolingbroke, the minister of Queen Anne, (not in the most glorious part of her reign) has done much to write down these heresies in government. Liberty is better understood, and more generally relished, than in former times. Locke and Hoadley have exposed an intolerant spirit to infamy, and ascertained the true notions and measures of government. Beside which, the long experience, which the nation has had of the good government of the present Royal Family, can hardly fail to soften prejudices, and to reconcile the minds and hearts of those, whose fathers were enemies, and who were once enemies themselves.

In matters of religion, where diversity of opinions was formerly attended with sad and shameful effects; we have attained (thank God) to a more christian temper: I mean, that there is more of mutual forbearance, moderation, charity, candor, and civility. Bigotry is a despicable quality, wherever it appears. It is an evil spirit. I wish to God, that it could be cast out on one side, and the other. What hinders, that hearts may not be united, tho' opinions are divided?

In

In civil affairs, be solicitous to preserve, as far as you can, the tranquillity and order of society. Be good subjects and good christians. Be not forward to do, or to say what tends to no good, what tends to do harm, by countenancing and extending popular discontents, and inflaming the passions of others. *Study to be quiet, and to do your own business.**—That will be profitable to you. But, if instead of that, you will be intermeddling in state-affairs, directing, and deciding upon, the conduct of them; you may, probably, hurt your private interest; it is not so probable, that you will assist the public: *A busy body in other men's matters §*—is no useful or agreeable character. And least of all, in the concerns of government.

If it be possible, and as much as lieth in you, live peaceably with all men.†—Not surely! with a public, less than with private persons. Take care of your passions, for, in common, these are the disturbers of the public peace, as well as of that in a man's own breast, and in his own house; in his neighbourhood, and the society of his friends.

Among the many thousands discharg'd from the service of war, few, if any, (I hope) will be

* 1 Thess. iv. 11.

§ 1 Pet. iv. 15.

† Rom. xii. 18.

be found, unwilling to return, for their maintenance and support, to honest and useful labour. Industry, sobriety, and fidelity, will never want necessary employment and encouragement. Shall the manly, the invincible spirit of British soldiers and sailors, and their past services to their King and Country, be disgraced by having recourse to unlawful methods of living, rather than to laudable labour? If any one of these was here present and heard me; I will answer for him, that he would scorn and abhor such a behaviour. It would shock him to think of one, who has guarded his country at home, or fought her battles abroad, transported afterwards as a felon, or dying by the hands of a hangman.

We are at peace with our enemies. How is it between God and our souls? Have we made our peace with him? Reflection can give us no consolation, if it be otherwise.—God is our best friend: Seek *his favour, for it is life.* * —

Our praises, accompanied with good affections of the heart, God will accept, as if he was *glorified* § by them: Wonderful condescension and grace!—But tho' our goodness

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cannot

* Psalm xxx. 5.

§ Psalm l. 23.

cannot extend to him—though man cannot be profitable to his Maker*—to our poor brethren, we may extend our kindness, and to them we may be profitable.

Give alms, as well as thanks: *with such sacrifices God is well pleased* †—These will come up as a memorial before Him, †—the God of love and peace:—to whom be majesty and dominion, praise and thanksgiving, for ever and ever!

Job xxii. 29.

† Heb. xiii. 16.

† Act. x. 4.